No. 10 Delivered 5th Febr. 1768 [illegible]

8th G. A.

9th Hoblyn

10th T. M.

11 W. S.

13 E. M.

15 J. L.

17th [illegible]

18th [illegible]

23 H. R.

AN

APOLOGY

FOR

Lord B——, &c.

[Price Six-pence.]

AN

APOLOGY

FOR

Lord E——, &c.

[Price Six-pence.]

A

LETTER

TO

Lord *B*———.

WITH AN

Addreſs to the Town.

ANOTHER EDITION.

" You abuſe me, becauſe you know what
" I do; did I know your actions, I
" coud abuſe you."

Lord *B.*'s Tour, p. 102.

Printed M.DCC.LXVIII.

For W. FLEXNEY, in Holborn.

A

LETTER

TO

Lord B——

WITH AN

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"You abuse me, because you know what
"I do; did I know your actions, I
"could abuse you."

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For W. Flexney, in Holborn.

A

LETTER

TO

Lord B——, &c.

MY LORD,

AFTER having heard ſo much of abuſe, I ſuppoſe your ears are not much diſpoſed to panegyric; nor, ſhoud I be perceived to have fallen into that ſtrain, do I know how I ſhall find excuſe either from you, the world, or myſelf; ſince all my acquaintance with you is at ſecond-hand, I have neither received favors nor expect them, and my nature (which I do not boaſt of therefore as the moſt amiable) is much

more apt to bring down others to its own level, than to admit of virtues beyond itſelf. The true reaſon, why I ſtand forth your apologiſt, is becauſe the town condemns you, and I have ever found that giddy body wrong in its firſt judgement, tho (to ſpeak ſomething in its favor) it does not always fail to adopt the right at laſt. Beſides, I know the world ever thinks itſelf in duty bound to condemn thoſe who deſpiſe it; and that it takes the greateſt pleaſure in drawing thoſe into public day, who wiſh to hide themſelves in retirement, eſpecially if it has found any opportunity of giving them up to popular clamor. The very means you take to withdraw yourſelf from the impertinence of company, ſurround you with innumerable ſpies, who have a quick invention for every circumſtance of your conduct which they cannot explane. They dive into your domeſtic con-

concerns; they know your own humors, when you know them not yourſelf; and can tell, much better than you can, whether you are rich or poor, happy or unhappy. I have heard it ſaid, that you are fond of women, and yet that you treated the one you loved with inhumanity. Now for that very reaſon (tho I have others too) I doubt whether, in the matrimonial ſtate, your generoſity or indulgence were more conſpicuous. I have heard it ſaid, that you are ſo ſtrange a man, you hate the reſtraint of cuſtom, and can love a Turk as much in Europe, as you can an European in Turkey. And this I believe; elſe why ſhould you have traveld?---Have you ſeen the manners of ſo many countries, and yet not learnt thoſe of your own? You know them, I dare ſay; and if you do, you muſt know too, that even prudence itſelf is not ſufficient to guard

againſt the malignancy of envy; and as a man, you muſt alſo have learnt, to pay an eaſy ſubmiſſion to thoſe accidents of fortune, which it was not in your power to prevent. Were you indeed poſſeſt of a different diſpoſition, and did you not own that taſte for nature, which I think you do; you would have mixt in the common ſcene, and might have ſtood a chance of bruſhing through life without any other rubs than the buſy are apt to meet with, and have known as little of the cenſure of the public, as you would have deſerved of their applauſe. Inſtead of being acquainted with the delightful ſtudy of poetry, of which you are ſuch admirer; inſtead of diſplaying the elegance of your taſte in architecture or painting, the one the greateſt, the other the fineſt monument of human art, we might have ſeen you the buſy candidate of an election, the dancing

attendant

attendant of a levee, or the cats-paw of artful power. In the room of theſe, what have you done? Have you not deſerted the call of ambition, when greater matters have been ſince agitated in the cabinet than were before acted in the field? Has not the proprietor of a great territory in America led the life of indolence and retirement, when both ſides of the hemiſphere have been in a ferment? Whilſt you have added nothing to your riches by the ſpoils of your countrymen, do you not wiſh, with the Khaliff, *to live long enough to employ that money, which others take ſuch pleaſure in amaſſing?* This may have been your conduct; but what elſe will be ſaid of you? It will be ſaid, that you have been a very different pilgrim to the Eaſt, than many of our infatuated anceſtors were. It will be ſaid, that you are ſo far a proteſtant, as to pay much oftener an adoration to the angels upon earth, than

to

to the ſaints in heaven. The people, alas! think *thoſe only to be gods, whom it worſhips itſelf.* It will be remembred only, that you have viſited the barbarian manners of Mahometan climes, and forgot, that you have made a collection of wit, poetry, and wiſdom unknown in our own. It will be ſaid, that ſo luxurious is your turn, that you have ranſacked the Eaſt in ſearch of beauty, which yet from eaſtern jealouſy you did not ſee; and it will be forgot, what you have ſaid, *that a perfect beauty is not to be looked for in the Eaſt, but rather in thoſe countries, where literature, arts, and ſciences abound.* The reaſon you have added, gives ſo ſtrong a lie to thoſe who would traduce the elegancy of your mind, I cannot but repete it. *An exact proportion and ſymmetry, with a proper coloring and expreſſion in every part, are not ſufficient to make beauty perfect; this requires the excellencies of the mind;*

they

they are endleſs and inexpreſſible, the fruits of great genius and a fine education.

——

Yet women, dear deceivers of our race,
Cheat with the tinſel of a pretty face.

If, among your poets, you are too fond of the author of the art of love, you may, perhaps, ſtand a chance of meeting with his fate. Had I any other occaſion of being your friend, than becauſe others are your enemy, I might poſſibly give you a piece of advice; but then I remember what another Khaliff ſaid, that *advice is not to be given in public*. This, however, I muſt throw out, for you and others to ruminate on at leiſure. " Love " is no more to be defined the " ſweet impulſe of nature; it is no- " thing elſe than an accurſed paſſion, " which one ſex is inſpired with for " the other, ſince both have been cor-

" rupted.

" rupted. Had there been no origi-
" nal ſin, the men woud have multi-
" plied themſelves without love, and
" the women——*."

* Vide an extraordinary Vade mecum, intitled, *Theology for the Pocket*, to be had at none of the Bookſellers in London.

TO

TO THE

TOWN.

WHAT are the periods fixt for the return of thoſe impoſtures which from time to time we ſee put upon you? How long can you exiſt without the marvellous; that it ſhall not be neceſſary, that the witchcraft of a Mary Squires ſhould be ſupplied by a Cock-Lane apparition, or the apparition by a rape? How long, whilſt oaths are balanced in the ſcale with probabilities, will you heſitate which to credit? If in this country there muſt be either perjury or a rape, which is moſt probable from their frequency?---Verily, if all the miracles that paſs in London were true, we have many more than ever were ſeen at Jeruſalem. What however I am

ſtruck with moſt, is that none of theſe things make a deep impreſſion upon your mind; which is ſoon diſpoſed to forget one wonder, provided it has another to admit. I ſhould be glad to know, by what time-keeper, unknown to the board of longitude, you regulate the duration of each. But I might aſk a thouſand queſtions, and never ſhall receive an anſwer.

I knew a gentleman, who profeſſed to believe the half of what he ſaw, and nothing at all of what he heard. Did he obſerve his rule, he muſt have found himſelf in fewer errors than other men; I am afraid however there are not many ſuch philoſophers.

Our paſſions, our vices, our ſuperſtitions tend to make us credulous; and, as theſe are qualities ſo prevailing, why ſhould we wonder at the lying prattle, or the greedy ſwallow of the vulgar? When people are ſo deſirous to be led into exaggerations,

there

there will not be wanting thoſe, who are ready to receive the thanks of others at ſo cheap a rate. It may be difficult to pitch upon a man hardy enough to take upon himſelf the ſole authorſhip of the lie; but in fact it is by no means neceſſary that ſuch a one there ſhould be; for falſe tales are things of quick growth; you have only to ſet the ſmalleſt ſeed, and it will ſoon burſt forth with vigorous branches.

Converſation muſt languiſh without a new topic; and when any ſuch ſtarts into life, embelliſhments, variations, additions, and alluſions will ever be at hand to keep up the ball. When every mouth is open to aſk, "Well, "what do you hear of Lord B----- "to-day?" A man is lookt upon as a ſtupid fellow, if he tells the ſtory in the ſame way as every body elſe has heard it. He may mean perhaps only to vary his language, but that inſen-

ſibly alters facts; the reflexions of the ſpeaker become accuſations of the party; the prejudices of the audience paſs ſentence of conviction.

When I attended to theſe firſt reports, I knew not the great man they accuſed; yet, from the nature of the tale, the probability of the complaint, this country, in which ſuch a ſcene is ſaid to be tranſacted, I was determined to leave him ſome room for acquittal; though I heard Engliſhmen ſay at my elbow, they would have the author hanged up without judge or jury. I know not whether to call ſuch deciſion more ſhocking or abſurd. It preſumes the fact to be proved, yet allows no judge of the proof; and flies directly in the face of that charity which is ingrafted into the law of England. So far from giving the accuſed a liberty to ſpeak for himſelf, ſo far from preſuming him innocent, till the evidence is heard, it is convicting him

either

either without evidence, or upon what is falſe; for how can that which paſſes through a thouſand mouths be otherwiſe than falſe? So far from giving the accuſed a hearing, his friends would hardly be ſuffered to be heard; and that pre-eminence of our criminal law, the confrontation of witneſſes, is exchanged for common report, a far worſe repreſentation of facts, than even written depoſitions. But when I learnt the name of a man, whom I am not without reaſon to believe poſſeſt of tender feelings, capable of friendſhip, of a delicate and poliſhed turn of mind, and of refined paſſions, I knew it was impoſſible he ſhould ſeek enjoyment at the expenſe of cruelty, or aim at ſatisfying by force that appetite, which is never ſatisfied, but with the willingneſs of conſent. I ſaid, is it poſſible, that a man who leaves a freedom to himſelf, ſhould violently wreſt it from others? It may be ſo; but not

in

in the affairs of love. Whoever has ſtudied this paſſion, knows it delights in mutual liberty; and no man who is a friend to the ſex, that has theſe pleaſures to diſpenſe, ever thought of forcing them to a conceſſion of what the one woud not in a ſtate of conſtraint be in a capacity to beſtow, nor the other to receive *.

He might, thro the prevalence of paſſion, be led to ſeek his enjoyment, without the neceſſary intervention of a prieſt; by following the dictates of nature, he might overlook the rules of ſociety; this would be no more than a deſire of liberty, which however rejects every gratification, that does not ariſe from the yielding of com-

* Hence it is, that from the order of nature, it is ſcarce in the ſingle power of any animal, either man or brute (tho the paſſion is much ſtronger in the male) to force at pleaſure the object of their affections. It is to be ſure a lordly act when done, but we are ſufficiently humbled in the preparatory advance, from the delays of female capriciouſneſs in an inſtant when it can ſo ill be brooked.

compliance. But it is as much a crime againſt nature, as againſt ſociety, to uſe a brutal violence; and what in this country the wantoneſs of a vicious imagination is ſcarce ever known to produce. The reaſon is plain; for ſeduction is a much more effectual weapon, than force. We know the paſſion of love is headſtrong, and can be much more truly than hunger ſaid to break down ſtone walls; for the one adds vigor to the body, the other weakens it. But in that extreme, which excedes brutality, it only ſhews itſelf in the loweſt rank of wretches, in ſeiſing upon the laſt plunder they have in their power to make. The great, who have their riches to beſtow, are neither forced by this paſſion into marriage, nor into violence. The marquis brags, he will never marry but for a fortune, becauſe he can get himſelf the poſſeſſion of the greateſt beauty at a cheaper coſt than that of maintaining

taining an indigent wife. Then why ſhoud we ſuppoſe a lord reduced to ſuch ſtreights, as to make uſe of the moſt plebeian and ineffectual means of appeaſing an appetite, that coud hardly ſhew themſelves in a deſart iſland?

Fortified with theſe reflexions, I reſolved to ſuſpend my judgement upon the iſſue of a ſtory, which I ſaw was improbable, and which I heard repeted with all the prejudice of animoſity. I was not led away with the ſilly notion, that a man who had viſited Turkey, muſt of neceſſity have adopted Turkiſh manners. Neither am I quite ſo far a Chriſtian, as to think, that every Turk is the Janiſſary of injuſtice, or that he knows no other moral than the rule of power. I know, on the contrary, that thoſe we call cruel, are the moſt compaſſionate people upon earth; and that Chriſtian is in turn as much a reproach with them, as

Turk is with us. But when I conſider the improved traveller, the author of a tour to the Eaſt, if he diſunites himſelf from the buſy people of this town, knows none of their factions, and little of their manners, I am led to call his peculiarities a ſuperior taſte, and can excuſe his ſearch after pleaſure from his contempt of flattery and ambition. Intrigues of ſtate are ſure of more dangerous conſequence, than thoſe with women. And tho I think to give a looſe to paſſions which the order of ſociety requires to be ſubmitted to rules, that they otherwiſe woud not have known, is a blemiſh in any character, and an offence to law; yet I think it not ſuch a blemiſh, as to call upon the odium of all good men, or quite ſuch an offence, as to merit the heavy vengeance of puniſhment. Let auſtere parents, who know not how to excuſe the imprudencies of youth, becauſe they have forgot its

influence, ſend their unforgiven daughter to add one more to the chaſte number of a nunnery; but let this be the rule of other countries, for I never hope to ſee ſuch auſterity prevail here, that for want of a ſimilar priſon, the heinouſneſs of this crime ſhall introduce a tranſportation to France. Unhappy parents! Unhappy child! But it is their own ſhame they want to hide, and not that of the object of their pity.

I am not going to conſider the enormity of ſeduction, or the different degrees of crime in either party; that is not the preſent caſe; for here is an accuſation of force, which no love of pleaſure can excuſe. Neither ſhall I ſay any thing of that law, which makes a man loſe his life for ſo ſmall a matter that he takes away. Let the crime of force be puniſhed with ſeverity as it deſerves; but let it be proved. Let it not be in the power of every

millener

millener of the age of thirty, whom *a little* artifice may have led out of her ſhop, to complain to willing ears that ſhe has loſt her virginity, whilſt ſhe would rather chuſe to appear to have yielded to violence than ſeduction. Shall then a quarter of an hours converſation with perſons whom fear and inclination woud lead to obey, be preſumed to have no effect, in a ſituation where a change of ſtory would appear to be much more advantageous to the relator, and even favorable to her chaſtity, though it might be ſtill deſtructive of her virginity? Women are, indeed, in this reſpect, moſt unfortunate culprits; the mere paſſive fact ſufficing to debaſe them, tho the heart never gave its conſent. But yet there is one powerful ſpecific for this diſeaſe, which poſſeſſes more than Eſculapean virtue; the only ſhop of medicine being the pocket, and lovers in this age not ſo

ſqueamiſh, but that they woud be more glad to take their Helena back again, than to have retaind her; provided ſhe comes home loaded with Trojan ſpoils.

Suſpicion has even fallen upon a Lucretia; but ſhall in this age, no inſtigation of parents, no temptation of money, no encouragement of a party, account for thoſe circumſtances of a ſtory which probability will never admit of? What! ſhall the advice of a celebrated preacher to young women be attended with ſo good effect in every one of his flock, as to make his new-year repetition of it unneceſſary in future time?

We know how far the villanies of ſome men have ſucceded, in accuſing others of crimes of a very different nature than the preſent; ſhoud we not guard too, leſt the other ſex might take the example, and vindicate to themſelves a profit, which muſt be

kept out of their hands, whilſt accuſers of the firſt ſort are attended to in ſtories ſo unnatural to believe; when, on the contrary, it may almoſt ſeem a diſgrace to the character of any man, to have that to urge againſt the matters it is in their power to allege? Falſe ſuggeſtions of the former ſort never fail to be ſeverely puniſhed, when they come into a court of juſtice; though the misfortune is, that the very mention of them carries with it ſuch a baleful influence, that the parties are loth to bring them there, though it be to clear themſelves. I hope it will not be eſteemed ſuch a diſgrace to be falſely ſuſpected of crimes of the latter ſort; but that common ſafety will teach us to bring the unjuſt accuſers to a puniſhment of equal ſeverity.

The crimes themſelves, through every ſtage, are in England both puniſhed alike. Monteſquieu ſays of

theſe

theſe ſorts of accuſation (whoſe nature is ſo ſecret, that they are eaſy to be made, and hard to be defended from) when falſe, they only deſerve a puniſhment leſs than the crime itſelf. I indeed think they deſerve a greater; an unhappy paſſion may ſpeak for the one, but the other has no other ſource than in the moſt abandoned profligacy of human malice. There has been a time in England, and our writers upon criminal law give us ſeveral inſtances *, when theſe accuſations of violence offered to women, were more frequent than they are now; let not the encouragement of the public make this the epocha of their revival. It would well behove then every man of pleaſure to beware of an intrigue; eſpecially with a pious daughter, who can back her complaint with a whole troop of ſectaries at her heels. Men ſhoud

* Sir Matthew Hale's hiſtory, i. 635.

ſhoud take care, how it might be ſaid of them, that their love of beauty had carried them to Grecian iſlands, or that they had been upon the ſpot, where Venus formerly held her temple. It would be ſtill worſe for them, if they had trodden upon that land were ſeraglios are in uſe; though I ſhoud think the keeper of a ſeraglio would very ſeldom have occaſion to become a raviſher without his own walls. And though they might be noted for the ſoft arts of a gentle ſeduction, even the haberdaſhers of this town ſhall be found ſo pure, that nothing but compulſion ſhall make a purchaſe of their unholy enjoyment.

If, when ſuch prejudices prevail, a perſon were to fly from that juſtice which he cannot expect, how will it be wondred at? But let me hope, there is ſtill fortitude enough remaining in a man of ſenſe to overlook the prejudice of the vulgar: For what

what ſhoud we have to conſole ourſelves with, if law coud not defend us from rumor? Let me alſo further hope, that he woud not ſuffer more in being tried by a jury of his own ſex, than he woud from one of the other.

Where, however, the circumſtances of a caſe are ſuch, that they muſt bring the affair into a court of juſtice, I do not like to anticipate that judgement which it does not belong to me to make; and I doubt not, but the judge who ſhall make it, will have to ſay of himſelf, that he purpoſely avoided the hearing of every report upon the matter; as I heard another ſay, that he never red a celebrated paper, till the author was brought before him to be tried.

It has been ſaid to be the diſgrace and misfortune of this age, that the opinion of the people ſhoud be turned into a court of judicature. Verdicts

can then no longer have it in their power to acquit, nor law to condemn. And it muſt ever be ſo, if cauſes are to be prejudged by that common talk, which preſumes the world to be in poſſeſſion of a true ſtate of facts, before a legal inquiry is ſet on foot *. For my part, was I acquainted with the circumſtances of thoſe tranſactions, the ſubject of which give riſe to theſe ſheets (of which, however, I am as ignorant as I am of the perſons of the parties) I woud by no means undertake to ſtate the truth to the public: I think I have given ſufficient reaſons to excuſe it. Thoſe prying tempers, therefore, who woud know the ſecrets that never exiſted, will be diſappointed, if they open theſe leaves with an expectation of an admittance into myſteries, the truth of which Grub-ſtreet has

* This was never more remarkable, than upon a late trial for a very great offence, I mean the trial of Mrs. Brownrigg; when if any thing ought to have ſaved the unhappy criminal, it was the exaſperation of the vulgar.

already told them, much more fully than they ever will be told again.

What I write comes only from the cloſet and the heart; and my end will be anſwered, if from this addreſs to an idle town, I may be able to divert the ſtream of prejudice. Or will it ſtill be ſo fond of the marvellous, that no one heightening circumſtance ſhall be added, which can make it ſuſpect, it has been told ſomething more than the truth? Nay, there will not be wanting ſome perhaps, who can ſo far reconcile contradictions, that rather than alter their ill-formed opinion, they will preſume guilt, where the accuſation may be evidently falſe. No prevarication ſhall ſhock them. Circumſtances after circumſtances ſhall be added. Even a woman (the only ſex that can be rendred capable of a rape) ſhall be deemd able to commit it. All this ſhall render the tranſaction but more believable. Seduction is odious, violence is brutal; but if the perſon ſeduced was upon the point of marriage, if the perſon violated was

of ſo firm a virtue that not even famine could ſubdue, how much more odious, how much more brutal!

Yet I will not take upon me to ſay, that women in certain ſituations are deſtitute of all other lovers, but the future huſband; nor, when day after day has ſtill added food to the exaggerating imagination of inquirers, will I aſk other queſtion, than what more of new is there ſtill wanting? I know of none other, than that the town may diſbelieve what it has for a time ſo eagerly adopted; and that truth may ſtill find a hole to burſt through, notwithſtanding all the machination of bad or artful deſigns. This I ſee, methinks, already advancing; and tho I cannot hope, that the preſent accuſation will be quite forgot, without ſome dying murmur, that it was bought off, (by that means, indeed, it might ſoon drop); nor can I hope, that public talk will ſubſide, which is ſo fond of extremes, and ſo prejudicial to a candid examination, till the accidents of time produce a new topic of diſcourſe,

courſe, or another object of popular odium or applauſe; yet I begin to expect, that the betraying of ſuch tranſactions to light, which will only bear to be done in ſecret, will ſimply ſerve to ſhow which is the inſidious party. As to the ſhame that will follow, it is not in the power of human laws to add one circumſtance of guilt, if it be in a matter that nature excuſes.

Theſe are ſentiments ſubmitted to an impartial public, if ſuch a one is to be found; tho I am again aware, it will be ſaid, "That I apply to "thoſe who cannot decide, who have "not the means of information, each "ſide confounding the heads of the "other; to a town, that never judges "right, or if it does judge right, judges "only right by accident." If ſuch really be the caſe, as I fear it too often is, and that the town can think as little as it can judge, then let this addreſs be buried in the ſame ſilence with the ſtory that gave occaſion to it.

4.42333